



Portland Friendship House Opens

FRIENDSHIP House, U. S. A., opens its fourth city interracial center on June 1, when Ellen Rehkopf, formerly assistant director of St. Peter Claver Center, Washington, D.C., and Ann Stull of like position at the Chicago Friendship House will arrive in Portland, Oregon, to begin the Blessed Martin Friendship House at 21 N. E. Broadway. His Grace, Archbishop Edward D. Howard of Portland, in his formal invitation to Friendship House, re-emphasized the deep interest he has consistently shown in lay apostolic work and in positive action for Christian social justice. Father Thomas Tobin, pastor of All Saints Church and Vicar-General of the diocese, has been appointed chaplain of the group, with Father James Moseley as his assistant.

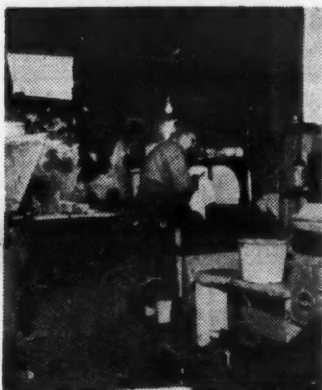
In coming to Portland, Friendship House will have a head start over its beginnings in the other three cities. It will have the help and the experience of members of the Blessed Martin League, who have conducted a center at the Broadway address, in cooperation with the Catholic Charities of Portland, for the past thirteen years. The Blessed Martin Day Nursery, which the League began here and which has since moved to a nearby location, will continue under League auspices. The interest which has been built up and the corps of trained volunteers will be passed on to the Friendship House work. The need for an integrated program on a day-to-day basis occasioned the Archbishop's request, plus the fact that interracial tensions have increased greatly since the formation of the apostolic center in 1938.

At the beginning of World

War II, the Negro population of Portland tallied approximately 1900. It was a stable group, most of whom had been settled in the city for a long time, being employed either by the railroads, or in domestic work. With the war came a great demand for labor, particularly in the shipbuilding industry. Portland, known for its conservatism, was not anxious to accept non-white labor, and it was not until late in 1942 that it began taking Negro workers. By this time, the bottom of the barrel had been scraped in the general labor

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BASEMENT DWELLING



Note the overshoes the woman is wearing because of the dampness. The cat helps to keep away the rats. The electric wiring is dangerous, the place has not even been painted.



PUBLIC HOUSING

Holy Father Urges Housing

THE CATHOLIC CHURCH strongly supports the requirements of social justice. These requirements include provision for the people of the necessary houses, and above all for those who desire to found a family or are already doing so. Can there be conceived a social need of greater urgency? How sad it is to see young people, at the age when nature is more inclined to marriage, forced to wait years and years, merely because of the lack of a place to live, and always with the danger that in this nerve-racking waiting their morals may deteriorate. Encourage then, as much as you can, with your propaganda and your labors, the provision of houses so that the dignity of marriage and the Christian education of children may not suffer from this need.

Pope Pius XII, Address to Women of Italian Catholic Action, July, 1949

Slum Apostle's Answer

By James Guinan

AS A RESIDENT in a city tenement where falling plaster, rats, and roaches are not uncommon, and as a visitor in apartments of recent housing projects where walls are intact and undesirable members of the animal kingdom excluded, my mind is not completely closed to the argument of new housing over old.

All other things being equal, there seems little reason for preferring a building that is fast deteriorating to one newly constructed and with a long life expectancy. If these are the only considerations then the choice is easy. Let us replace the old with the new.

However, when housing projects are spoken of as a solution to a human problem, protest seems sane. The problem of a prisoner in an old building is not so much that the building is old as that it is a prison. The transfer to a newer building can only make it easier for him "to sweat out his time". It cannot solve his problem. It does not give him his freedom.

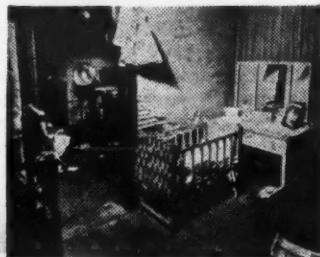
The parallel to the predicament of the dweller in a city tenement seems only too clear. He can look upon an apartment in a new housing project as a goal only if he is merely interested in "sweating out his time". Only if he has already lost his vision of what freedom and the Christian life implies.

BUT IF HE HAS lost his vision let us not lose ours. (Cont. on page 6)

Our Sisters In The Slums

Last month a young man stopped into the Chicago Friendship House and offered to give us a hand in our work. He was particularly interested in the Catholic Interracialist and said he would like to gather a little information we might be able to use for an article. At the time, we were planning this issue on housing, so our visitor went out to see what housing was like in Chicago's Negro ghetto. His interest aroused by what he saw, he stayed longer than originally planned, visiting and talking to families and studying deep into the causes of and the remedies for a deplorable situation. We publish here in his own words the housing situation as our visitor saw it. The scene he portrays and the stories he tells are cold, colorless facts—unknown perhaps to many of our readers, but the constant experience of Friendship House staff workers in their continual work of visiting the poor and lonely people forced into the living hell of slum life by an unthinking American society. Conscience can be touched by such an experience. Perhaps if more of our Christian citizens could experience this side of a social problem, things would change.

TWO ROOMS FOR A FAMILY



There is no running water. Electric wiring is makeshift. Note the holes in the plaster where rats can enter. See the bags hanging out of reach of the rats to keep the food safe.



PUBLIC HOUSING

"THINGS are rather crowded with five boys and girls sleeping in one room and mother and dad in the other," said one girl. "I want to walk around without hitting someone."

A cipher in the population of Chicago's three and a half million, the girl is a member of one of the city's low-income families who live in sub-standard dwellings. "Sub-standard" means the roof is falling down, the plumbing is defective or non-existent, and human beings vie for living space with vermin and rats.

A few citizens are trying to give this girl—and thousands like her—"room to walk." But the great mass doesn't hear, or forgets what it hears, or doesn't care.

A chubby middle-aged colored woman answered the door. Clad in a faded print dress, a navy-blue coat held together by one button at the top and a safety pin in the middle, she wore a pair of stiff stadium boots with the zipper missing and the fur tattered at the top. While we were talking to her,

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E G G S

By Kay George

GROCERIES!

Our family quota bore me down as I trudged home. The newly occupied apartment building, where but yesterday I had seen attractive furniture of the new tenants unloaded, —made me drop the groceries and stare! Yes, I simply stared, not daring to believe my eyes!

Eggs! Dozens of eggs! Smashed eggs, — streaked the clean windows! Smashed eggs, —dripped down the sides of the building! Smashed eggs, —smeared both entrances!

A Negro got out of his car and looked at the building. His expression was one of shock, disgust, anger. He

glared at me and I could feel that he thought, "You're just as bad! It was one of 'your kind' that did that!" He walked over to the entrance of the building, took hold of the sticky knob and slowly, almost reluctantly, walked inside.

I didn't have the strength to lift my shopping bag and go on. A lump formed in my dry throat. Could it BE? Was it possible that Catholic families lived in this building? Or, —could it be that Catholic members of Christ's Mystical Body had thrown the eggs? Could it... My thoughts trailed on...

The building was an ordinary (Cont. on page 8)

Emergency Public Housing

By James Ring

Assistant Executive Director of the National Capital Housing Authority
Talk given at a discussion meeting at the St. Peter Claver Center, Washington

PROPER HOUSING in a good environment is a pressing, emergent need for thousands of low-income families in the nation's capital. Today the great majority of these families live in the overcrowded central slum areas of Washington, and in adjacent closely-built old neighborhoods whose large old houses — originally built for one-family occupancy — now are shabby, ill-converted, multi-family buildings with a family in every room from cellar to attic.

The needs of these families — and particularly the fam-

ilies with small children — are not being met by private enterprise. Therefore, the efforts of a public agency are necessary to supplement privately-owned housing to the extent necessary to meet the need.

INHABITED ALLEY SLUMS
THE NATIONAL CAPITAL Housing Authority has been at work since 1934, when it was originally established by an Act of Congress. The Authority's first field of operations was restricted to those Washington blocks which con- (Cont. on page 7)

CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

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A Member of the Catholic Press Association
 The Catholic Interracialist is owned and operated by Friendship Houses at 4233 South Indiana Ave., Chicago 15, Illinois; 34 West 135th St., New York 30, N.Y.; and 1513 U St. N.W., Washington 9, D.C.; and published monthly September through June, and bi-monthly July-August by Friendship House, 4233 South Indiana Ave., Chicago 15, Illinois. Entered as second-class matter Dec. 13, 1944 at the Post Office of New York, New York, under the Act of March 3, 1879. Reentered as second-class matter Sept. 16, 1948 at the Post Office of New York, New York under the Act of March 3, 1879. Reentered as second class matter Dec. 18, 1950 at the Post Office at Chicago, Ill. under the act of March 3, 1879. Subscription price \$1.00 a year. Single copies, 10c.

Christian Homes and Public Housing

CHRISTIAN FAMILIES should have homes where they can most easily lead a Christian life. There should be room enough for a natural family—at least three bedrooms, one for the parents, one for the girls and one for the boys. There should be room enough to house and entertain relatives and other guests from a sense of duty or of hospitality. A quiet place for study or prayer is needed. The cost should be suited to the means of the family. There should be room for self-expression in the arts and crafts, which is a healthy form of recreation. Every family which has a place like this should thank God continually. To show its gratitude it should pray and work to provide other Christian families with such homes.

Hundreds of thousands of Christian families, both white and colored, in this country are sheltered in deplorable conditions. Landlords will not rent to families with children. Whole families may live in one room with no necessary privacy. The children have no room to play, study, or entertain their friends in their own homes and are driven to the streets. Parents cannot occupy themselves in the home and so they go to the tavern. The rents of many houses these days are beyond the means of the average worker. To buy a home is very difficult in large cities where many have their jobs. Large apartment houses require too large an outlay.

What can be done to remedy this intolerable evil? It would help some if landlords would stop refusing to rent to families with children. A person who calls himself a Christian should do this willingly. But the public welfare is so involved that there should be a law to compel landlords to shelter children. If the children injure his property the landlord has a right to restitution from the parents.

Home ownership must be encouraged in every way. It adds to the stability of the family and gives the parents and children an incentive to improve and care for the property. A person who sells a house should see that a family gets it instead of an exploiter who will cut it up into firetrap kitchenettes. Those who have money could buy a house and see that it is rented by a family which needs it. Bishop Sheil told us of one mother who came to him to help her get a home. She had fourteen children and they were all living in two rooms. Her two oldest boys left home. They sent her money but said to her, "Don't try to tell us to get married and raise a family after seeing what you've been through." What a wonderful thing it would be for someone to furnish this family with a decent home and consider the rent as payment for it! At the Last Judgment how wise it would appear as an investment! Any parish priest could suggest a good family to help.

BUT a great preacher would be needed to arouse enough people to do this immediately. This housing shortage is a terrible emergency. Private investors can make a great deal of money by housing the poor in slums. But they can make only 1 or 2% furnishing decent homes for them. So they furnish slums which are places which have facilities for only one family but house five or six families. There are no vacancies so there is no competition where an unsatisfied tenant could go. The only competition to slum landlords is public housing. And they are fighting it tooth and claw. They have the cooperation of a big, nationwide savings and loan company which is using its vast resources to protect this housing shortage which is so profitable to them. Public housing, especially under this reactionary Congress, does not have these resources for propaganda. Of course, the real estate interests are too clever to put on their literature that they are protecting the housing shortage. The velvet glove for the claw which tears the children of the poor is, "Vote against socialized housing." Socialism and government control are feared by many people.

Government control is not necessary where everyone obeys the laws of God. But in most communities there are murderers or thieves and therefore police are needed to protect the law-abiding citizen. A landlord who charges exorbitant rent is a thief. If his place is a firetrap which burns people to death, especially if it continues to happen in his houses, he is a murderer. The government must step in to protect the people. For many involved reasons the landlord is very seldom punished and very seldom reforms. So that public housing has been the most efficient form of helping to protect the public. It has its drawbacks such as the small size of the apartments, the rule against guests, the lack of complete freedom or ownership. But if pictures were shown on the ballot and the previous homes of public housing tenants where shown beside their present homes, no one could vote with a clear conscience against public housing.

Public housing is not a permanent answer for any normal Christian family. It is merely a life-raft which will save

Readers Write

North Hollywood, Calif.

To the Editor:

As an admirer (though non-Catholic) of all your efforts to bring about racial justice in this country, I find myself at a loss to understand the short article "Defense of the Trenton Six" which appeared on Page 2 of your April issue. Surely you do not mean to imply that the Martinsville Seven died because Commun-

ist-connected groups took up their cause. This is sophistry and you must know it, as well as only those who work in this field can know it. The facts remain the same regardless of who brings them out, or who wages the battle. As Eleanor Roosevelt pointed out in her column on the Martinsville Seven and the Willie McGee case, the basic issue of functioning democracy and equality for all should be given the fighting support of all thinking Americans; to shy away and place the responsibility for failure on so-called radical groups, or even worse, to shun the issue completely because these groups also support it is rationalization, pure and simple, for our own weaknesses.

To imply, as you did, without factual material to back it up, that these groups considered the fate of the Martinsville Seven a "success" I find shocking in the extreme. You are fostering bitterness and hatred among those elements in the American people who should be united around the one issue on which they agree: complete justice for all regardless of race, creed, or color.

You state that they reaped a handsome financial profit. I challenge you to back this statement up with documented proof, not because I believe in the Communist philosophy or method of action (I don't), but because I consider it highly irresponsible and damaging

to all work done in this field. You state that they roused both Negroes and whites to the essential injustice of the case, as though this were a bad thing. I cannot possibly believe that it is anything but wholesome to react against injustice wherever it occurs and to stimulate others to do the same. You also state that they brought world scorn upon American courts of justice... you mean upon some American courts of justice. I say that if it takes the pressure of world opinion to make some of our courts live up to their democratic constitutional obligations then let's influence world opinion so that it is brought to bear in such cases.

I think I detect in this article an emotional bias (against what you call Communist-connected groups) which has enabled you to slur over facts in the case: 1. No evidence which would have been admissible in any but a southern anti-Negro pro-white court was ever introduced and sustained to prove these boys were actually guilty of the crime. 2. Plenty of evidence was introduced to indicate that it was completely impossible by reason of ability or physical presence for at least three of them to have been guilty. 3. If, in the face of the wildest improbabilities, they were guilty, death for the offense of rape has never been meted out to a white in the state of Virginia and is hardly the standard penalty for the offense in the courts of this country. All the rationalizations in the world cannot change the fact that this was a flagrant instance of vicious inequities in administering justice. Your attack should be against these inequities, not against those who also fight these inequities even though you do not admire their tactics.

Sincerely yours,
L. P.

DEFENSE OF THE FIGHTERS

Omaha, Nebraska

To the Editor:

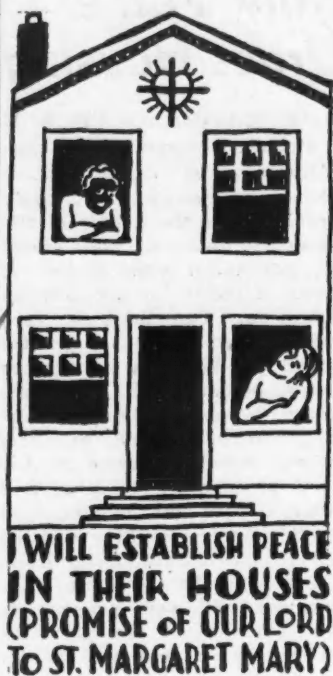
How strange it was to learn in your paper that it was not the state of Virginia that killed the Martinsville Seven. It was equally strange to learn that beginning only with the agitation built around the efforts to save the lives of the Seven did the "colored" peoples manifest any hatred for those southern whites who have been oppressing them for decades.

Again, it was strange to discover in your journal that the southern whites began to hate Negroes only since the defense of the Seven was stirred up. And how revealing it was to learn it was the communists—not the state of Virginia—that caused the scorn of the world to be cast upon the courts of American justice. From your point of view it may be ignored that since 1908, fifty-two Negroes have died in Virginia for the crime of rape even though no white has ever been so sentenced for the crime in Virginia. It may be further ignored that the government of the United States has interceded for the convicted Nazi war criminals while it shows no interest in the lives of its own citizens.

Yet you say the Communists killed the Martinsville Seven.

You would have the Negro ignore the fight against the

(Cont. on next page)



No Hope

We did not appeal to the governor of Mississippi for mercy, or justice, for Willie McGee because we are as lacking in hope for mercy from that source as are thousands of our neighbors from Mississippi. They have fled as refugees from this state which so cruelly oppresses them, denying them the right to equal protection under the law, the right to earn a decent wage, the right to a decent education. We know of one man in Mississippi who boasted of having killed at least a dozen Negroes and taken their daughters or wives. He is probably alive in Mississippi today while Willie McGee is dead for relations which are widely believed to be voluntary on the white woman's part.

Southerners profess to believe that Communism is our enemy. Why, then, do they give aid and comfort to it by such shameful deeds? They profess to believe in God. Why do they dare to threaten God's children so cruelly?

WE ARE IMPLICATED

ANOTHER crushing burden of guilt has descended upon the people of Mississippi with the unjust execution of Willie McGee. The people of Virginia bear the guilt for the Martinsville Seven. But the Supreme Court and the President of the United States did not interfere when asked, so all Americans must bear some of the weight. As Fr. Vann says, "... you can no longer, if you have learnt the sense of sin, speak of your brother with arrogance as a sinner. We are each responsible for all... You will know yourself implicated... and there will be shame and sorrow in your pity because you have not done more to avert the evil, have not perhaps even prayed for those who are the immediate cause of the evil."

Reparation must be made to God and the Negro people for these sins. As a practical sign of amendment to God let us each send a donation for their work to priests who are striving for Christian justice to the Negro in the South. May we suggest:

Rev. George T. Strype, SSJ
St. Philomena's Church
Pass Christian, Mississippi

Rev. Charles D. Denys
108 West Nelson St.
Orange, Virginia

To make amends to the Negro let us send a donation to
National Association for the Advancement of Colored People
3456 South State St.
Chicago, Ill.

their lives and reason until a large enough house is reached. But let us not despise a life-raft just because it's not a luxury liner or because emergency rules must be observed due to crowded conditions. Let us help in every possible way to help our brothers to find decent dwellings lest they be driven to despair and violence.

Readers Write

(Cont. from page 2)

status quo. You would have the Negro stand in a corner while his fight for equal rights goes on around him. You would have the Negro ignore his friends—be they communist or Catholic—should they seek more militant and more vocal means of fighting such "racism" as mass murder.

You would have the Negro die first and seek "mercy and peace" before the bench of the great Supreme Judge, as the Rev. J. B. suggested in your Readers Write column. You would have the Trenton Six surrender their right to live that they would not offend the "whites of the south." You would have Willie McGee give up his ambitions for life that the white supremacists of the land might not be antagonized.

As a Negro, I am convinced that yours is the path of appeasement. Unfortunately, that compromise you suggest is to be made at the expense of many Negro lives. We Negroes are not prepared to die without a last-ditch stand.

Yes, there is much bitterness throughout the land as a result of the mass murder of the Seven. It is the bitterness of the blacks who have lost seven of their lot. A number to be multiplied by the numbers who have been sacrificed on the altar of racism in the past years. We Negroes, out of the grim reality of a bleeding past, realize that we must rise to fight back—using every means at our disposal, joining with all of our allies—be they communist or Catholic—to win once and for all equal rights in America.

J. B.

The fact mentioned, about 52 Negroes dying for a crime for which no white man would be executed, was mentioned in Rev. J. B.'s article.—Ed.

RIGHT CHRISTIAN ATTITUDE

Whitefield, N.H.

Dear Editor:

"The Negroes... are very conscious of the disgrace inflicted upon their race by rapists such as those executed at Martinsville." My golly, how can you publish such a statement in a Catholic paper which is supposed to be defending justice, and hoping to form Christian consciences? I can remember very clearly how you used to quote Dr. Von Hildebrand, "Catholics should have the right reaction to things." It hardly seems possible that your reaction to the Martinsville incident would be that they have brought shame to their race. A rather trivial thing when you stop to consider what happened at Martinsville.

Within the past ten years two idols of American movie fans were dragged into court on rape charges. I'm sure that if either Erroll Flynn or Charlie Chaplin had died in the electric chair at the end of their trials there would have been such a commotion from one end of the country to the other that we'd still be hearing about it and the state of California would be known throughout the world for its harsh laws. Yet today, after all the progress that has been

made in the past few years to enlighten the public, improve race relations, and throw the spotlight on unjust practices, the state of Virginia can murder Negroes after an obviously unjust trial and get away with it. It caused no stir at all in the regular press and, as D. Day says, only the Communist press and the Negro press made any protest.

We are wondering on what you base your claim that the Communists made so much money by defending these men. But all in all, considering the facts in the case, it is quite maddening to see you refer to them as "Negro rapists" in two issues of the C.I. Evidently you feel that the Virginia court couldn't have made a mistake.

We do not believe that Negroes who are trying to rise are disgraced by these men. We have too much respect for the Negro race to accuse them of such bourgeois snobbery. It seems as though even the most selfish Negro must have felt more righteous indignation than shame. One account we read of that day they were executed in Richmond tells of 900 people, both colored and white, marching through the streets of Richmond. It mentions a middle-aged white woman of the Catholic faith handing out leaflets. We'd hoped it was an F.H. staff worker and took it for granted that since F.H. is now firmly implanted in Virginia it would have some representation there. We have looked in vain for a first hand account of it in the C.I. and have found nothing but slurring remarks in the past two issues.

It was therefore very encouraging to re-read Dorothy Day's reaction to it and to know that she and John Monroe stayed up and said the rosary for them and to know that the Commonweal and Sun Herald sent protests.

Sincerely in Our Lord,
Betty and Stan Tyburchy

The third sentence after the one quoted contained these words: "This, of course, is not the right Christian attitude... but it shows their feelings." Please pray that we may some day have as much charity as Dorothy Day.

—Ed.

EDITOR ANSWERS

"We hope Communist-connected groups will not be as successful with the Trenton Six as they were with the Martinsville Seven. In that case they reaped a handsome financial profit. They roused storms of hatred among colored people for the southern whites who were killing seven Negroes for an offense for which whites were never killed, after a trial where Negroes did not serve on the jury. They roused hatred among whites for these Negro rapists. They brought world scorn upon American courts of justice. The seven were killed, which gives a lasting source of anger and bitterness."

This is the editorial which caused two well-written letters in our Readers Write column. In the original copy, the editorial continued with the following paragraphs which were cut off in the make-up of the paper:

"With the Trenton Six there is not such a sensational case. An old man was murdered and robbed of \$35 with six young Negroes appealing a sentence of death for it. The Civil Rights Congress is holding rallies and

distributing inflammatory literature.

"We hope that people who wish to help in the defense of the young Negroes will send their contributions to the National Association for the Advancement of Colored People, Trenton, N.J. Their lawyers are defending several of the young men. This association handles court cases in a brilliant and courteous fashion which builds respect for colored people wherever it goes into action. It usually wins its cases even if it takes many years and much persecution. This group is not mainly concerned in defending accused criminals. It opens doors to qualified Negroes to enter graduate schools and to be freed of the shackles of segregation. It enables Negroes to enjoy the rights and privileges of citizenship as well as the burdens."

The above paragraphs, if printed, might have prevented giving the impression that Friendship House does not believe in fighting injustice.

Injustice must be fought. Gunnar Myrdal points out in "American Dilemma" that the Negro is not often given justice in southern courts. The state of Virginia did not give the same treatment to the Martinsville Seven that it would have given to white citizens. That is rank injustice. But justice must be fought for in the American way. The NAACP mentioned above carries on this fight in such a way. They have many branches in the south and their fight has been hard. But they have secured many rights for Negroes.

As to the effect of Communist-connected groups' court tactics we quote from the New York Times of March 6 concerning the Trenton case, "Counsel for six men accused of the 1948 hold-up murder of an elderly shopkeeper charged in court here today that the activities of the Civil Rights Congress and other left-wing groups were jeopardizing the defendants' chances of acquittal. Another group known as the Princeton Committee for the Defense of the Trenton Six consisting largely of clergymen and Princeton University professors, also issued a statement deploring the circulation of 'inflammatory handbills' by the Congress and 'inflammatory speeches' made at its rally here last night."

"The Princeton Committee firmly believes that such disrespect for the courts, engendered by public agitation can become a serious threat to civil rights and constitutional guarantees," the statement said.

"Raymond Pace Alexander, consul at Philadelphia, who with Attorney Moore and Burrell represents two of the defendants, said that he and his colleagues had urged the Civil Rights Congress not to hold last night's meeting. He also declared that they were opposed to any other forces that attempted to inject inflammatory, anti-American issues into the case and said such injection might destroy or injure the chances of the men... Frank S. Katzenbach 3d, court-appointed attorney for Forrest, said that he had been told that 'a certain organization' had been circulating pamphlets and he wished to disavow any association with it." From the Times of March 15 we quote United States Supreme Court Justice Black, "after granting a temporary stay of execution to Willie McGee of Mississippi. 'In granting the stay, Justice Black rebuked those who attempt to influence the decisions



CHRIST, GOD AND MAN

(Reprinted from "Theology and Sanity" by permission of the publishers, Sheed and Ward, New York.)

CHRIST OUR LORD was man, but He was different. And the difference was not only in that He had a divine nature in which also He acted and spoke. Though the divine nature and the human did not mingle, though there was, so to speak, no spilling over of the divine into the human, yet even in the activity of the human nature many things had of necessity to be different because the person whose nature it was, was God. He loved the companionship of the Apostles, and they loved His companionship. But He knew the difference and they felt His difference. He never asked their advice; never argued with them or indeed with anyone. He was the Master and He taught, and men must either accept His teaching or reject it: there was no place for argument about it. Nor did He ever pray with His apostles: He taught them how to pray, but His own prayer was alone with the Father. Still they loved Him as no other man has ever been loved, though still not in the measure of His love for them. They were desolate without Him. And the one of them that He loved most summarized the doctrine of Christ's Godhead and his own experience of Christ in the key phrase of all religion, "God is Love."

of judges by sending them telegrams... There seems to be growing up a practice of sending telegrams to judges in order to have cases decided by pressure. Counsel in this case have assured me they were not responsible for those telegrams. I am not compelled to read these and have not and will not. It is a very bad practice. There is no defense for it except ignorance on the part of the people who did it."

Every trial attorney knows also that the feelings of jurors are very influential in their decisions. We know that the Negro has enough enemies without adding all the enemies of Communism.

When we look at the practices of Communist-controlled countries we do not feel that they practice "complete justice for all regardless of race, creed, or color." The lady from California is partly right when she writes, "I think I detect in this article an emotional bias against what you call Communist-connected groups." Although I like many of the people whom I know in these groups and admire their courage and zeal, I dislike their atheistic communism. It has brought back the slave state. It has inflicted weird indignities and cruelties upon thousands of

people, including leaders of the Church whom we regard as our fathers in Christ. It imprisons its people, preventing them from leaving the country. It has not given its people the material or spiritual necessities.

But the case against Communism is now well known. It is our job to fight against the ideas of Communism with the ideas of Christ. We must give justice, not only to accused rapists and murderers but also to fine people like Dr. Percy Julian, the famous Negro scientist in Chicago, instead of trying to burn down the home he so well earned. He was absolutely right to hire an armed guard to protect that home. Self-defense is a basic human right. His story was publicized on posters all over Panama and possibly other places to the disgrace of America. Our enemies succeed not only by their own efforts but when we make mistakes. America's greatest mistake is racism. It is a crime against man and against the God who made some skin black.

As to the contention of the gentleman from Omaha that we are for compromise, that is not according to our record. We have fought segregation in Washington, D.C. We have opened a house in Virginia with an inter-

(Cont. on page 6)

Harlem FH Reporter

By Mary Ryan

PUZZLEMENT on West 135th Street... This is the lovely weather that flushes people from the tall tenements to doorways, the children flowing over the streets. And behold their astonishment to see men come one day and begin to drill and to dig all along the road a four-foot trench, to the joy of the children who have dirt piles, a board-walk and tunnel to play in and a great chasm to leap, across the trench. While this digging is not a new phenomenon, it is rare that any of the neighbors know what the purpose is—this time it's a phone line. But it's a nice thing for the kids.

The vendors are around these days, selling apples and potatoes with unintelligible shouts, or ripping open fish for sale. There are flowers, too, and the wagons selling colored ices will soon be along the street. The children's first rash of roller-skating and jumping rope has come and gone; the little children are coming regularly to our clubroom. Clare has them busy about games and "making." It's difficult for city children who haven't had to wonder greatly about the meaning that's under externals, but only about the externals themselves; 'what we shall eat or drink or wherewith we shall be clothed': to grow in imagination. Slowly it can happen though, and it's good to see building up, because it can make the children's lives richer, and the knowledge of invisible things can lead as far as God.

BEGGING LETTER

OUR BEGGING letter is folded and currently in the way of being addressed and stamped. Four thousand have gone out and some of our friends have replied in the form of donations that show their will to perform some work of charity through us at Friendship House. God is good to us to choose us for this job and to supply such friends continually. Then we, too, are objects of their growth in love, being receivers and dispensers of their money and goods. There have been Volunteers in number helping put out the begging letter, and their individuality is notable; some spread the labels upside down on a towel and moisten a dozen at a time, then quickly whip them into place. Others lick the gooey things or use a moistening machine in the conventional manner. And the work gets done, which is important to us, but the manner of the doing can be a spiritual growth to those of us who lick labels.

This importance of these routine things in deepening one's spiritual life has been the topic of the volunteer meetings; the vols in small groups talked of this one Thursday and the following week heard Father Jerome Murphy on the topic. A day of recollection, April 29, now long ago, featured Father Le Mieux, of the Blessed Sacrament Fathers, who reminded us to renew our offering of our works throughout the day as a real means of growing closer to the mind of God and in His love. Some

of the men remind some of the women that Father said putting on lipstick, surely an indifferent act in itself, can be made a contact with God.

NEW WORKERS

Those of the Staff who were receiving their Information Course at the Virginia farm had a Day of Recollection in Washington before returning to duty: They're back, and with a bang, reminding everyone else of what they learned—a good shot in the arm, not to mention secret desires for shots in heads to stop the gentle pricks of conscience they cause. All in the nature of joking, of course, because it is so good to see them all. Alice Collins of Idaho, is the new member to join the staff; formerly court reporter, she now becomes anything from a lady dishwasher to a keeper of the books, visitor of groups of families about her neighborhood, dispenser or sorter of clothing or WHAT--HAVE--YOU, her most probable position. We're happy to have her here. Flossie Hassing, our friend and haircutter, has also joined. Flossie is a native of Portland, Oregon, about which city there's much talk because of the new Friendship House opening there in June, with the help of God.

Since many, many of the neighbors passing the library windows of Harlem Friendship House have only what they see there as a point of contact with Friendship House, we wanted to tell them in the window display that May is the month of Our Lady. Accordingly, Elio Gasperetti did a series of drawings: Our Lady of La Salette, a copy, and two originals, Our Lady of Chinatown and Our Lady of Harlem. The last especially attracted attention, as befits the Mother of Harlem who is mother to all men.

An explanatory poster said: "May is Mary's month. When Christ on the cross said to St. John: 'Son, behold Thy Mother,' He gave Mary to the entire world as its mother. Mary belongs to all of us. It is fitting that we dedicate a month to Mary and that May should be that month. For May is the month of rebirth and regrowth and new hope."

YOU CLOTHED ME?

The status of the clothing room is bad. Except for a beautiful gift of 150 pairs of trousers, plus shirts and underwear for men, from the Belkoff Company, (and these, alas! went very fast), we have been hard up for clothing. Ladies' clothes, especially large sizes, and children's clothing also have been low. It's very hard for the ladies who wait an hour and a half, sometimes longer, to find nothing to fit them when they finally get into the clothing room. Cotton dresses, other dresses, or almost any clothing for a human

The Catholic University of America announces a Workshop in Intergroup Education. Summer session—July 2 to August 11, 1951. Among the group leaders are Dr. Mary Elizabeth Walsh, Rev. Paul Hanley Furfey, Dr. Roy Joseph Deferrari, Saul Alinsky, and Dr. John J. O'Connor. For further information please write to

Roy J. Deferrari
Catholic University of America
Washington 17, D.C.

AROUND FRIEND

Washington FH Reporter

By Terry McDonald

IF YOU READ this column you will remember that for the past two or three months we have been enthusiastically predicting an early move to our new house. But one little legal technicality after another comes along to delay us so that now, "When are you going to move?" has become a very embarrassing question.

A few weeks ago, positive that we would be able to move by the following weekend, we became very excited about the house and preparations for the move. Our enthusiasm permeated our wonderful volunteers so much that they were almost on fire—full of eagerness to clean, scrub, paint, and move. So they planned a work weekend. Everything seemed all set. Then our lawyer (volunteer) called to say, "Sorry, maybe next week." During the conversation which followed, I explained how the volunteers were so excited and were expecting to go to work on it that weekend. He said calmly, "Can't you bank that fire until next week?" Sounds like a good idea, but we have begun to feel like we have cried "Wolf" once too often. We hope, when the time finally comes, they will not have lost interest.

Our activities for the month of May were carried out at the same old place but we still hope that by the time you read this we will have moved. Evening schedules for the staff have been somewhat lighter in case the final word should come that all was clear for the big move.

Our Monday night forums were discussion panels celebrating the anniversaries of the two encyclicals, "The Condition of Labor" and "On the Social Order."

Due to the lovely warm weather here, our volunteer supper was in the form of a picnic at Rock Creek Park. Staff, volunteers, friends, families—came and had a very enjoyable time.

The volunteers gave a social as a farewell for the parishioners of St. Augustine's in person, we shall be most happy to receive to give away. Of course, constant demands are made on our friends for everything, and we think all would grow tired of hearing or seeing requests if it were not evident that God means us to "ask that we may receive" and that He told us from Saint Francis that it is more blessed to give than to receive.

anticipation of our move into a new parish. It consisted of entertainment by the staff and volunteers, refreshments and dancing. It was really quite a success.

Sadness hovers over Washington FH mingled somewhat with a spirit of joy and anticipation. Why the sadness? After any length of stay in a Friendship House one discovers a family spirit among his fellow staff workers. When for one reason or another a staff worker is transferred to another house the parting is difficult. In an election held in April Ellen Rehkopf, our beloved assistant director, was chosen to be director of a new Friendship House in Portland, Oregon. Portland is a long way from Washington and that made the parting all the harder. Ellen did a wonderful job of helping our director run this house, in helping to form the spirit of the new staff workers and in setting a wonderful example for us to follow. But our loss is Portland's gain. Ellen left us on May 15th to go to Chicago FH for a short time, then on to Portland to open the new house on June 1st. She was given a farewell party on May 9th with a skit by the staff accentuating her little idiosyncrasies—she had quite a penchant for order.

At the present writing we are planning a weekend retreat at our farm in Virginia for the eight grade boys from St. Augustine's school. In the past the girls have been able to have their retreat at a convent, but there was no place for the boys. On the last day of the retreat the sisters who teach at St. Augustine's and the girls will also go to the farm to join the others for a picnic.

Interracial progress: The District Medical Society voted to admit Negro doctors to membership... The second prize in an oratorical contest in St. Mary County at which both white and colored participated was won by a young lady from Cardinal Gibbons Institute in Ridge, Maryland... Another theatre in the downtown area of Washington has recently changed its policy regarding segregation. It is now open to all regardless of color. Our staff and volunteers have written to the manager to express appreciation for the change... At one of our volunteer meetings a representative of the Coordinating Committee for the Enforcement of the D.C. Anti-discrimination Laws told us of the success they were having in their campaign to force D.C. restaurants to stop their policy of discrimination. Their most recent success was in inducing one of the larger and tonier of the department stores to start serving Negroes in their tea room.

Social Action

MURIEL Zimmerman, staff lecturer for Harlem Friendship House, has been experimenting for the past year or two with a new technique of Catholic Action, a "Social Action Day" for high schools and colleges. Though still in its infancy, the plan has met with sufficient success in the schools where it has been tried to make it worth describing for the benefit of others who may wish to sponsor such days in their own communities.

The underlying theme of the days is the unity of mankind in the Mystical Body of Christ. Usually three or four speakers, Friendship House staff workers and volunteers, form a team to present the day's program. The schedule of a typical day, given recently at a girls' academy, will illustrate how the program works.

The first talk by Muriel Zimmerman keyed the whole day. She spoke on the doctrine of the Mystical Body in general, the importance of the Mass and of how interracial justice in particular should be a distinguishing mark of Christians. This talk served to lay the foundation upon which the subsequent speakers would build and eliminated the necessity of their going over the doctrinal bases of their statements.

The next item was a panel discussion. Four previously selected students gave their views on interracial justice and why they felt that segregation, interracial marriage and other problems were or were not morally justified. During these talks the Friendship House team sat in the back of the room and took notes of problems and conflicts for their part of the discussion which was to follow. Notable in the students' part of this panel was the freedom with which they spoke. There was prejudice among them but it was to their credit that they were willing to discuss the matter openly. When they had discussed their views fully the Friendship House group came to the front and took up the questions that had been raised. Most of this was handled by Elaine Jones, a Negro volunteer who had been a Friendship House staff worker and is now a social worker. Most of the students, apparently, knew no Negroes, and their prejudices were largely based on vague hearsay and the fear born of ignorance which is so large a part of the interracial problem. To these girls the very sight of a poised Negro girl, a college graduate, able to deal with their questions calmly and objectively, went a long way towards straightening out misconceptions and erroneous ideas.

CHARITY was the topic of the next lecture. Patricia MacGill, another volunteer, discussed the idea of love in its wide and narrow meanings, and then

and then... of St. P... "If I sp... of men... phrase b... the stud... plicable... lem. A... tion of... a referen... tion in... of it, the... cided to... send to... food for... positive... cial acti... The t... with a... is a disc... the gosp... done for... ing the... part of... own life... was Mat... Sermon... concerne... ing one... them goo... inquiry t... at a "pr... the disc... thing to... The girl... it was e... try to h... coaching... that they... to be p... whom th... get along... To rou... King, a... former s... a discuss... of Comm... gram en... recited i... Eviden... seen in... the girls... in which... sion on... ing the... hat and... the Friem... left. (It sh... another... was not... ticular d... with the... all sorts... brought... as datin... in exams... is ample... mal mee... the leade... Christian... more or... Friendsh... seems to... are respo... programs... Action I... will go... bringing... tion of th... Christian... And sinc... since the... no one... these da... any mea... one?

FRIENDSHIP HOUSES

Action Days

and then, by way of illustration, went through the Epistle of St. Paul to the Corinthians, "If I speak with the tongues of men and of angels" etc., phrase by phrase, relating each phrase to the school life of the students and, where applicable, to the interracial problem. An unexpected application of the epistle grew from a reference to the famine situation in India. Upon hearing of it, the students' Sodality decided to make up packages to send to the Indian minister of food for famine relief—a very positive step in the line of social action.

The talk on charity ended with a "Gospel Inquiry." This is a discussion of some part of the gospel by the whole group, done for the purpose of finding the application that that part of the gospel has to one's own life. The gospel discussed was Matt. v. 42-7, part of the Sermon on the Mount mostly concerned with the idea of loving one's enemies and doing them good. Part of the gospel inquiry technique is the arrival at a "practical application" of the discussion, some concrete thing to be done by the group. The girls decided that, since it was exam time, they would try to help others who needed coaching in subjects and also that they would do their best to be pleasant to girls with whom they did not normally get along very well.

To round out the day, Leon King, a French Negro and former staff worker, presented a discussion of the techniques of Communist cells. The program ended with the rosary, recited in the school chapel.

Evidence of its efficacy was seen in a letter received from the girls some time afterwards, in which they said that discussion on the points raised during the lectures had continued hot and heavy for long after the Friendship House team had left.

(It should be added that another popular feature, which was not included in this particular day, is a "bull session" with the students, at which all sorts of problems are brought up for discussion: such as dating, drinking, cheating in exams, and so forth. There is ample opportunity in informal meetings of this sort for the leader to put across the Christian viewpoint in ways more or less subtle.)

Friendship House's experience seems to show that students are responsive and ready for programs such as these Social Action Days and that they will go a long way towards bringing students to a realization of their responsibilities as Christians in the present crisis. And since it is a crisis and since the Pope has said that no one can be mediocre in these days, dare we neglect any means of awaking anyone?

Patricia MacGill

A Chance To Help

The central idea of the Catholic interracial movement is the application of Catholic social morality and theology to the question of race relations. **MERE GENERALITIES ARE NOT ENOUGH.**

Any thought of a wide, general conversion of the Negroes to the Catholic Church is an illusion until and unless the attitude of American Catholics—clergy and laity—is completely purified of approval of the segregation policy or of the many deprivations of educational opportunity, of fair employment and of decent housing that arises as a result of it.

Among American Catholics one finds an ever-growing number of activities where both white and colored participate. Notable are the New York and Chicago Friendship House...

Fides Report, issued on the occasion of Pope Pius XII Mission Intention, March 1950 Rome.

OCTAVE OF PENTECOST

Dear Fellow-workers in Christ:

The work of Friendship House continues day by day. In the spring of our eighth year on the South Side of Chicago, we rejoice at God's goodness, realizing always that it is only through His providence that we have friends like you. With your help, we have been able to feed the poor, clothe the naked, and extend the hand of Christ's friendship in an area where there is much need. Through you, we have been able to show to an incredulous world that white and colored people can work together.

The words of the *Fides Report* have encouraged us. In a confused world seeking ever more desperately for answers—answers which the Church alone has—we know that

Christ's teachings must be lived. Words are not enough. To be accepted, truths must be seen in the minds and hearts and lives of people.

As we dig deeper into the life of our community we realize more clearly the task here working for Christ's justice and love, for white Americans have flagrantly denied their fellow-citizens a human and a Christian birthright. Giving a sandwich, second-hand clothing, even working for fair employment practices and decent housing are only a beginning.

We have just made that beginning. To continue, we need your help. This crisis is no different than others we have had, but it is just as critical. People are hungry; bad housing and evictions are even more common in Chicago as housing grows steadily worse; children need a summer's outing; and our staff of fourteen, giving their full time gratis, need to be fed. And our bank balance is zero.

The \$1, the \$5, and \$10 given for love of God in His poor work wonders. Clothing, particularly men's and children's, paint, cleaning supplies, and food are desperately needed. \$10 will send a child to camp for ten days; \$3 or \$4 will serve as protection against an irate landlady and when all seems hopeless, keep a family from the street.

We are grateful for your many kindnesses and for your prayers. We ask again, knowing that you will do all you can.

In the Holy Christ, with gratitude,

Betty Schneider and the Staff of Friendship House.

For the love of God in His poor or oppressed, I am enclosing \$..... for the work of Friendship House. \$..... of this is for..... year subscription to the Catholic Interracialist (\$1 a year).

Name

Street

City..... Zone..... State.....

PLEASE SEND TO: (One or all of the following:)

Harlem Friendship House 4233 S. Indiana Ave.
34 W. 135th St., Box 54 Chicago 15, Ill.
New York 30, N.Y.

St. Peter Claver Center Blessed Martin Friendship House
814-7th St. SW 21 N. E. Broadway
Washington 4, D.C. Portland, Oregon

FIND CHRISTIAN JOY THIS VACATION

Come to a Friendship House Summer School in the Country. New ideas, new people, new fun. Learn about and practice the Lay Apostolate, Christian Recreation, the Mass and the Liturgy of the Church.

Write to

Mary Ryan Virginia Lowe
Blessed Martin's Farm 4233 So. Indiana Ave.
Montgomery, N.Y. Chicago 15, Ill.

Betty Delaney
Maria Laach Farm
Burnley, Virginia

Portland FH Opens

(Continued from page 1)
market, and the workers who came, both colored and white, were all of the unskilled class. In the space of a little more than a year, the Negro population grew to approximately 25,000.

Usual patterns of segregation and discrimination began forming, vastly intensified by the fact that the population growth was so rapid, and there was little leadership in the group coming in. Almost immediately, a so-called "ghetto" was created, even though up to this time Negroes had lived in all parts of Portland. The heart of this area is now considered to be the corners of Broadway and Williams Sts. half a block away from the

proach to civil rights. The Mayor's Committee on Inter-group Relations and a United Committee for Civil Rights have worked constructively for better housing, equal rights and full integration. There has been some outstanding Catholic leadership, but it has been the work of a small minority. And generally "grass roots" education has not come along with the leadership.

During the past two years, a housing referendum has been passed, which in all circles is considered a defeat to the civil rights program. This past year, a Civil Rights Ordinance, granting services of restaurants, bowling alleys and other places of public accommodation to all, was downed. The housing situation for Negroes remains critical. And the only positive step ahead has been the passage of a state Fair Employment Practices Law in 1949, which, being on a state rather than a local level, is not a conclusive testament to good public opinion in Portland.

The opening of the Oregon house will spread the Friendship House movement from coast to coast. A Catholic group working for social justice will be added to the roster in Portland, and it is to be hoped that it will contribute to the fine work which His Grace has begun, and which has been carried on so fearlessly by Father Thomas Tobin.

In its accent on changing men's minds and hearts so that they will accept fully the doctrine of the Mystical Body of Christ, Friendship House will have a big job, for it is the attitudes of the man on the street which must be changed. Then too, as distinct from the New York and Chicago houses, it will be functioning in a city where Catholics are a small minority (less than 15% of the population). And the 150 Negro Catholics are an even smaller minority.

F. H. beginnings are always small. The first step will be the staff's moving into the Negro neighborhood, renting rooms with a Negro family, and starting to live, as much as possible, the life of the community. Immediately, they will need volunteers. One store-front is to be fixed up into a reading and action center, and forums must be arranged. As soon as possible, the center is to be open to the needs of the community. At the same time, helpers will be needed to paint and decorate a children's and teen-age room. There are plans for a children's vacation school during July and August. The staff will live and work in Holy Rosary Parish, and the chapel which at one time was a part of the center is to be moved.

With complete trust in God's providence and the good-will of interested friends, the two staff-workers will begin, financing their work through begging and private donation, as all Friendship Houses do. They will need rent money, food for the staff, books, religious articles, paint, and most of all, the prayers and encouragement of friends. Preliminary contacts with the friendly Westerners seem to indicate that they will get all this, and more.

THREE HEADS



Left to right, Betty Delaney of Maria Laach Farm, Mary Houston of St. Peter Claver Center and Ellen Rehkopf of Portland's Blessed Martin Friendship House.

two store fronts which will be Blessed Martin Friendship House.

THE SITUATION became so intense that, by 1945, Portland was labeled "the worst city in race relations north of the Mason-Dixon Line" or by a more charitable observer, "a Northern city with a Southern exposure." Edwin C. Berry of the Urban League, Portland, writing of it, said, "Jim-Crow lives in Portland! His presence is manifested by the 'White Only' signs in restaurants, hotels and places of amusement; by the symbolic 'White Only' signs on jobs, and on houses for sale and for rent, by rigid segregation in our public housing communities, by slanderous utterances of bigots and demagogues that appear in print, and are passed on by word of mouth."

Portland did begin to take action on its number one problem. Spearheaded by the Urban League, civic groups developed a program of inter-group action, so constructive that three years later, in 1948, it won for itself the distinction of "Nation's Most Improved City in Race Relations," an award given by the National Conference of Christians and Jews. Even at that time, however, a Portland news report noted that "most improved" should not be confused with "best."

The three years following that award have shown that the advance was not as thorough nor as real as first judgments seemed to indicate. City-wide leaders have been by and large good in their ap-

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Our Sisters In The Slums

(Cont. from page 1)

a grinning four-year-old boy in faded denims tried to get past us and out the door. She stopped him twice to button his jacket. When she finally released him, we remarked he was a cute-looking boy. "Yes," she replied, "well, he saw his younger brother and sister burn to death yesterday."

The fire occurred in one of the most blighted Negro slum districts. An oil stove had tipped over in the basement den where the four-year-old and his brother and sister lived with their mother. The stove set the room afire, killing the two infants.

The basement "apartment" was gutted; scorched bedrolls and furniture were piled in front of the house for the junk man. But outside on the tottering back porch were some children's toys that had been rescued — a striped football and two red toy wagons, slightly rusted.

A survey of a few blocks in a Negro slum revealed that 26 out of the district's 323 dwelling units were unfit for use. Between 78 and 96 per cent needed major repairs, and 70 per cent lacked either private bath or private toilet — or both. More than 80 per cent of the residents complained of bedbugs, cockroaches or rats.

In slum areas, where the housing is poorest, residential fires occur three times as often as in other neighborhoods, the tuberculosis mortality rate is

twelve times as high, crimes of violence are also twelve times as high, and juvenile delinquency is twenty to one.

IN THREE YEARS, Mrs. Taylor (as we will call her) has risen a notch or two in the housing scale — from the deplorable to the sub-standard. In 1949, shortly after her husband sized up the situation and left for parts unknown, Mrs. Taylor moved into an alley shack in one of the worst Negro slum sections. She could find no better place for the pittance she could afford to pay and with six children.

About thirty feet long and fifteen feet wide, the shack was constructed of wood with an imitation brick covering. There was only one entrance and the door usually did not close all the way. A little daylight seeped in reluctantly through two small windows, one of which was broken and covered with a cardboard partition. With her in this hovel were her six children, ranging in age from an infant to a ten-year-old girl....

A small gas stove served both to cook the family's food and heat the shack. Since there were no water taps inside, Mrs. Taylor used a cold water faucet located outside the building. When this froze during the winter, water was obtained in the basement of the tenement in back of the shack. In this basement also was located the only toilet. Sometimes, however, the landlady had the basement door locked, and running water and toilet facilities were denied to the Taylors.

Such were the problems encountered by a mother trying to raise her family. Being unusually industrious and resourceful, however, Mrs. Taylor was able to solve most of them. When a double bed and fold-up bed proved inadequate for seven persons she moved a somewhat battered couch next to the latter and some of the children slept on it. During the winter and spring, water dripping in from melting snow on the roof caused dampness and an epidemic of colds among the children. This condition she bettered a little by spreading a thin carpet under the leak to soak up the dampness. At night, after the children were in bed, she spread poison for the rats.

SPECIAL CARE was needed to keep the children from tinkering with the stove and causing a fire which, Mrs. Taylor knew, would consume the flimsy shack in minutes. Either she or her eldest daughter must be on duty constantly to watch the children. She occasionally took the family to visit her mother who lived within walking distance, but always returned before dark, well aware of the dangers of the district in which she lived. Last February the Taylors got their housing break and moved into a nearby second floor apartment — four rooms, with a bath and running water. There was no heat for the first week, except for the coal stove, but later they received heat from the basement furnace. The kitchen was a shambles when they moved in but she repainted it blue (instead of

Canticle to the Sun

O most high Lord God, to you belong praise, glory, honor and all blessing!

Praised be my Lord God with all His creatures, especially Brother Sun, who brings us day and night. Fair is he and shines with splendor: O Lord, he tells us of You!

Praised be my Lord for our Sister Moon, and for the stars which You have set clear and lovely in heaven!

Praised be my Lord for our Brother Wind, and for air, cloud, calms, all weather by which You uphold life in all creatures!

Praised be my Lord for our Sister Water, who is serviceable to us and humble and precious and clean!

Praised be my Lord for our Brother Fire, through whom You give us light in the darkness; he is bright and merry, mighty and strong!

Praised be my Lord for our Mother Earth, who sustains us and keeps us, and brings forth fruits and flowers of many colors, and grass.

Praised be my Lord for our Sister Death, and for all those who live in Your holy will.

Praise ye and bless the Lord, and grateful be, and serve Him with all humility.

—Saint Francis of Assisi

its original black) and put up a small patch of bright wallpaper above the sink. She and her ten-year-old daughter then used a paint brush on the living room which had been covered with three or four shades of green that refused to blend. Linoleum and curtains were placed in the bathroom and the rat hole behind the toilet was covered with cardboard. A new pane of glass was even installed in the back door, but it clattered to the floor when she closed the door soon afterwards.

Mrs. Taylor still has her worries. Due to an unbalanced diet the children now have worms, and one of them has complained of a pain in the back. This worries the mother who has a deep fear it may be tuberculosis. But the other children are in moderately good health, although thin and somewhat listless. Last week Mrs. Taylor had temporarily forgotten these problems to concentrate on replacing the front window which had been knocked out by an explosion in the basement of the building.

In one twenty-block area in a Negro slum marked for clearance, there were 2,782 dwelling units where 1,127 had existed when the buildings were first built, according to figures of the Chicago Land Clearance commission. The walls didn't expand—hundreds of additional Negroes simply pushed in between them. Fifty-six per cent of the residences need major repairs or are unfit for use.

In the same area four of ten dwellings have a private bath and toilet, three have shared bath and toilet, one has toilet only and two have neither, the Clearance Commission's figures showed. The juvenile delinquency here was four times higher than elsewhere in the city, the infant mortality rate twice as great and the tuberculosis death rate

Slum Apostle's Answer

(Cont. from page 1)

It would seem especially important for those of us engaged in an apostolate wherein we are face to face with emergency tasks to be performed—the feeding of food, even poor food, to the hungry; the giving of clothes, even ill-fitting clothes, to the needy; and the providing of shelter, any shelter, for the shelterless — to keep in mind the vision of a Christian society.

It is for us to remind our fellow citizens and our legislators that the vast concentrations of human beings in our cities is in itself inhuman; that the piling of family upon family in soaring buildings can only relieve surface destitution but is no solution to this basic human problem. In military terms, it is not a question of relieving here or there, for the position itself is untenable and call for evacuation. The problem of our city planners is to a great extent to level our cities, to assist in the evacuation of large areas of intense concentration.

It is not too much to expect our government on the city, state, and national levels which devote such enormous amounts of time, money, and planning to making inhumanities bearable, to assist men in obtaining what they really desire and need, a home somewhere where they can breathe and raise a family. I know of no

112.5 per 100,000 as compared with 38.3 per 100,000 for the rest of the city.

The Chicago Housing Authority pointed out that slums such as these are expensive — expensive to the taxpayer, although profitable to the landlord. Each person in Chicago — man, woman and child — hands over six dollars a year on the average to pay for slum fires, crimes and disease.

MRS. JONES IS nineteen years old and lives with her three infants in one of the Negro slum's more depressing one-room hovels. The room is about eight feet long and six wide, and has two windows covered by faded burlap curtains. Neither window opens, but a little air enters through a crack in the bottom of one. When Mrs. Jones draws aside the curtains there's not much to see—only the side of another dirty apartment building three feet away. Her husband is a dope addict. When he used relief money for dope they where cut off relief.

Covered with a diaper made of a dirty sheet, Mrs. Jones' youngest child, a seven-month-old, was lying on a ripped mattress which serves as a bed for the entire family.

Filthy bed clothes lay at the foot of the bed. The pillow was black stained; Mrs. Jones said some black dye from her hair had rubbed off on it.

Seated in a high chair eating spaghetti was one of Mrs. Jones' two-year-old twins. (The other child was in the county hospital recovering from burns she suffered when she fell into a tub of hot water). The twin had spilled the spaghetti from his bowl onto the tray and occasionally picked up strands of the food one by one and ate them reflectively and without much interest. On a table

Catholic apostolic couple who has not already moved out of the areas of intense concentration or are not desirous of doing so at the earliest possible moment. If government really exists for the welfare of the people it is its duty to promote this sane decentralization.

A CHRISTIAN by vocation is called upon to fulfill the needs of the moment. But it is possible to become so engrossed in the fulfilling of these needs as to lose sight of the Christian vision necessary for the molding of the new society. And yet the new society is being molded. If the mold is not to be fashioned by us it will be fashioned by men who are ever further removed from the Christian tradition, and blind to the inhumanities they will force upon their fellow men in the name of progress. If we do not do our part towards the molding of the future, then the words of our holy father give to the family, that unique cell of the people, SPACE, LIGHT and AIR so that it may attend to its mission of perpetuating new life, and of educating children in a spirit corresponding to its own true religious convictions, will be buried in dusty tomes and the Christian mother of our future city's children will pray with the psalmist "My God, my God, why hast thou forsaken me? Thou art far from the prayers, from the words of my cry".

near the high chair were two comic books and a copy of a magazine entitled "Modern Romances."

The seeming carelessness — lack of cleanliness—apparently low sense of moral values portrayed here... On what are they to be blamed? On Mrs. Jones? In the struggle for existence, a human being going down the ladder from poverty to destitution to mere existence, can cling less and less easily to normal standards. The effort is made as long as possible—but a hopeless situation brings despair.

Slum housing takes lives. A recent fire burned to death six persons in a building constructed to house ten families but sheltering sixty people at the time of the blaze. Five children died in a fire in a bus which had been converted to house three families. An explosion killed six persons living in a converted stable.

Despite such inhuman living conditions, however, most persons confined by society to ghetto slums, somehow managed to go on living. The cost of a slum area to all the citizens of a city — rich and poor — is very great. How great is difficult to say. As pointed out by the author of the booklet, "Slum Clearance is Your Business," published in Chicago in 1947 by the Housing and Development Coordinator:

"There is probably no way to state accurately the cost of slums in terms of broken homes and broken lives. It is hard to say in dollars what it costs a child to be raised in filth, disease, and vicious moral surroundings. It is very hard to say in dollars what it costs a family to live in a blighted

(Cont. on page 7)

Readers Write

(Cont. from page 3)

racial group of men and women. Our workers have been jailed in New Jersey for picketing places which discriminated against Negroes. Some have been severely beaten by white groups in Chicago for walking in interracial groups. Others have remained in Jim Crow cars in the south in spite of the conductor's illegal orders to leave. Our colored workers who go into dangerous spots are strictly volunteers, under no pressure to endanger themselves. Since the Negro is outnumbered in this country nine to one, he is wise to "play it smart" instead of depending on violence where he is at a disadvantage, having less men, arms, police and militia. We understand how difficult it is to keep cool under the many undeserved insults and injuries heaped upon Negroes in this country. We sincerely honor the heroic Negroes who have fought for their rights, from Crispus Attucks who shed the first American blood of the American Revolution through Frederick Douglass who fought slavery for himself and his people, on through Dr. W. E. B. DuBois, Walter White, Roy Wilkins, Thurgood Marshall and the many other leaders of the NAACP. Although Dr. DuBois in later years has made some unfortunate connections, he devoted a full three-score and ten years to a self-sacrificing fight for the rights to which he and his people are entitled. A. Philip Randolph has been a wise and powerful leader. All Americans should be grateful to the Negro leaders for striving so manfully to remove the blot of racism from our country.

—Ed.

St. Bernard And The Jews

UNLESS a seed die, it abides alone and does not bring forth fruit. But a seed cast into the ground bears fruit. Thus has our Redeemer shown to us the mystery of death and resurrection. As with Our Lord, this mystery occurs in one way or another in individuals and even in the life of a nation when a nation is crucified only to be resurrected.

WITH THE DEATH of its King on the cross, the Spirit that dwelt among the children of Israel, left. From now on, their history offers nothing else but a series of expulsions, persecutions, and finally exterminations beginning with the Roman conquest of Jerusalem and the burning of the Temple that had already lost its spiritual life when its curtain in front of the Holy of Holies was rent in two. Millions perished in the destruction of the Temple.

The life of Israel has passed from Israel into the Church, but the Church not only inherited the joyful and sorrowful spirit of Israel but the glorious spirit, that Israel as a nation had never experienced. For the glorious descent of the Holy Spirit had never occurred to any Jew, not even to David or any other prophet, as it occurred to the privileged apostles. In the Church, mankind now knew that heaven was open for them, while the Jews had no such certainty but only a hope, before the coming of Christ. But the new alliance between heaven and the Church was to be indirectly of consoling aid to the Jews as well. The miserable Jews, the sorrowful children of exile, could see little other hope for themselves but complete annihilation.

Yet merciful Providence did not permit this. For wherever Jews were able to settle, Christian missionaries had already preceded them to make the moral environment inhabitable for defenseless strangers. Popes took special care of the Jews. Bishops protected them whenever they could. For the Church was certain that the outcome for Israel would be no less glorious than that of all the other nations. For it, too, would some day wash itself in the waters of everlasting life and taste of the fruits of the mystical trees of the Heavenly Jerusalem, that yield their fruits for the healing of nations. Whenever the lot of the Jews became so harsh as to spell complete destruction for the whole congregation of Israel, God always did send a savior to allow a remnant to survive.

St. Bernard is the outstanding protector of the Jews. During the Second Crusade, persecutions of the Jews flared up in great violence, as a step-brother to the spirit of the

Our Sisters...

(Cont. from page 6)

area without adequate space or light or air under bad health and sanitary conditions, and in an atmosphere of depression which offers no hope of getting better — and which in fact gets worse year after year. No, these human costs to the people most directly affected cannot be stated in dollars.

Crusades. In southern Germany along the Rhine, a monk by the name of Rudolph of Cluny led bands of crusaders to vanquish the Jews in Europe. St. Bernard wrote a letter to the bishop of Mayence denouncing this massacre saying, "The Church triumphs more abundantly over the Jews every day by convincing and converting them than if it were to give them all on the instant to be consumed by the sword. Wherefore that universal prayer for the unbelieving Jews, offered incessantly in the Church from the rising of the sun to the going down of the same, that God would take away the veil from their hearts, and lead them out of darkness into the glorious light



St. Bernard

John L. Giffels

of truth? Unless the Church hopes that they, though now unbelieving, may come to the true faith, how superfluous and vain to offer such prayer for them!"

Speaking of the doctrine of Rudolph, St. Bernard says in the same letter, "Oh, monstrous doctrine! - Oh, what infernal counsel! Contrary to prophets, hostile to apostles, practically subversive of all piety and grace!—sacriligious harlot of a doctrine, impregnated with the very spirit of falsehood, conveying anguish, and bringing forth iniquity!" Meanwhile, the Bishop of Cologne and other prelates made castle available to the Jews for their protection. But seeing that his letters had little effect on Rudolph of Cluny, Bernard personally appeared before the mob. By his impressive appearance he dispersed them, thus saving Israel for a more glorious future, when God will deign to give them a new spirit, when heaven will be open to them, too.

The grateful homage of the Jews to Bernard is illustrated by a few sentences from a Hebrew document written at the time, possibly by Benjamin of Tudela. "In speaking of this wise man, his voice was formidable, because he was liked and respected by all. And therefore they listened to him. The fire of his anger chilled them. And they accomplished none of the evil which they desired to do to us. The Father Bernard had not received from us in the meantime money or any ransom from the Jews. It was his heart, which, showing forth his love, suggested to him the good words on behalf of Israel. I bless you, my Lord, my God, because you have withheld your anger toward us, and you have pardoned and consoled us in your justice, without which we could not have been spared a single life."

IN THESE TEN CITIES, Alexander L. Crosby, Photographs by Marion Palfi. National Committee against Discrimination in Housing, 35 W. 32 St., New York, 1, N.Y.—30c.

This excellent booklet, noteworthy both for interesting presentation of facts and for its fine photographs, tells how minorities are housed in ten communities of the United States — Charlottesville, Va.; Sledge, Miss.; Phoenix, Arizona; Los Angeles, California; Denver, Colorado; Springfield, Ill.; Chicago, Ill.; Detroit, Mich.; Waterbury, Conn.; and New York City. It is an almost free trip around your country. It doesn't treat you as a stranger but takes you inside and gives you the "low-down."

Public Housing...

(Cont. from page 1)

tained inhabited alleys. These characteristic slums of the city actually constitute a very small fraction of the total number of unfit dwellings in the city. But they furnished a focal point for the beginning of a new program.

The Authority's Act was amended by Congress in 1938 to enable it to build additional low-rent housing on vacant sites, as well as on former slum sites; and to obtain loans and subsidies under the provisions of the housing Act of 1937.

29 SLUM BLOCKS CLEARED

By the means provided by Congress, the Authority has provided 2,783 permanent dwellings for low-income families, and in the process has cleared 29 city blocks of slums. It is presently engaged in the opening phases of a program to construct 4,000 additional permanent dwellings for low-income families.

THE RENTS of all such housing are established on an economic basis by the Authority; that is, they are sufficient to repay capital cost, operating expenses, etc., but include no owners' profit. From this point the rents are graded downward in accordance with incomes of tenants. The difference between the economic rent and the lower grades rents is made up by the subsidy—a small cost in providing proper housing for families who otherwise would be living in the slums with their high rates of contagious disease, adult and juvenile delinquency, and high infant mortality.

Washington's slums are now subject to another attack — for in 1946 Congress authorized the establishment of a Redevelopment Land Agency. This agency will acquire blighted or deteriorated areas, assure the rehousing of families living on the sites, clear the land and sell the sites to public or private agencies for uses in consonance with a comprehensive plan for the District of Columbia. The Authority is coordinating its program with that of the new agency.

In response to questions, Mr. Ring stated that the permanent low-rent housing presently under the management of the Authority consists of 2,600 dwellings for Negro families and 559 for white families. This distribution, he said, was roughly in proportion to the housing needs of the two major race groups in the low-income part of Washington's population.

FIFTEENTH ANNIVERSARY BOOK OF THE BLESSED MARTIN GUILD

—Published by Blessed Martin Guild, 141 E. 65th St., New York—\$1.75

Blessed Martin's friends always want to know more about him. So this book helps to fill this need. There are 27 pages of the documents of testimony which people who knew this saintly colored Dominican gave before the Dominican board of investigation in Lima, Peru, from 1658 to 1664. There is a good article on the medical aspects of miracles which ends with the statement, "Only when men eminent in the medical profession have declared that the cures cannot be explained by natural causes...especially if they are known to be opposed to the miraculous nature of the cure...does the Church pronounce them to be miracles."

From County Cook to Ceylon there is devotion to Blessed Martin. His friends whom he has helped have found many ways of honoring him. There is a home for homeless colored men in Washington, D.C. named after him. There is a Blessed Martin's Cafe in Keokuk, Iowa founded by Dr. Harper who wrote, "Having treated both races and never knowing any difference between them other than what man himself makes. I wanted to bring the races together in a practical way as well as spread devotion to Blessed Martin, and I thought of a cafe erected in his honor. I believed that if the public were given good food, alert service, and attractive surroundings, racial inhibitions would become less important and racial tensions would give way." Now other cafes have opened their doors

to the colored.

Blessed Martin's people share in the love of his friends. We at Friendship House know how often someone will send us a donation in thanksgiving to Blessed Martin. In one story in the book a little girl, who has a plaque of Blessed Martin on the wall of her bedroom, calls colored people, "Blessed Martin's People." Sisters tell of their way of promoting Christian race attitudes. One sister wrote an operetta about Blessed Martin.

Actors in the play about Blessed Martin, "City of Kings," tell their experiences. Julian Mayfield, who played Martin while the regular lead had a cold, says in response to the question, "Wasn't Martin afraid of life? Isn't that why he fled into the security of monastic life?" "The answer is no. Does the monk who is fleeing from life plant trees and flowers so that the townspeople may be surrounded by beauty? Does an introverted coward incur the wrath of his superiors by filling the monastery's infirmary with the town's sick? Does such a man, well aware of his failing health, work hour after hour among the townspeople to prevent the city from being destroyed by flood? The answer is obvious. Martin was called many unfavorable things because his approach to life was different. It is just that difference which makes Martin a vital, living force today while the Spanish conqueror with his arrogance, his 'common sense,' his superiority, lust and greed, has sunk into the obscurity of dead histories."

This book, along with the other Blessed Martin Guild books, enables us to meet and help others to know a good and hardworking friend of God and man, Martin de Porres.

READ "Martin" by Eddie Doherty. It tells about Blessed Martin de Porres as only Eddie can tell about him, with delightful excursions to interview other denizens of Heaven. Wonderful to read and then pass around to your friends. All money goes for the work of Friendship House. Please send me — paper-covered copy of "Martin", \$1.50 a copy.

Enclosed please find \$_____. Please bill me. _____
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RACIAL SEGREGATION POLICY

Replying to a question as to racial integration of public housing in the district, Mr. Ring offered the following excerpt from the Authority's report for the 1950 fiscal year: "DURING THIS YEAR the Authority has given increased consideration to the race question as it affects public housing. The Authority's policy has been one of segregation—one property being designated for white occupancy, another for Negro occupancy. This policy has been based upon the local community pattern. Recently that community pattern has been vigorously challenged, especially in regard to schools and recreational facilities, both public and private, but also in regard to such private enterprises as

hotels, restaurants and stores. INTEGRATION CONSIDERED

"Noting this, the Authority, at its meeting on August 10, 1950, adopted the following statement:

"The Authority is giving the matter of integration serious consideration and it is obvious that community mores in the field of race relations are changing and that housing is being affected by this change, just as are other parts of our community life. So the Authority will continue its study of the question with this fact in mind and with the hope that the action finally taken will aid the Authority in its basic purpose of providing an adequate supply of proper dwellings for the low-income group in our population without regard to race, religion, or national origin status."

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Segregation

by William Fitzgerald

AT THE BASIS of all segregation and similar repressive measures is a philosophy of man which considers him as a purely material being, totally devoid of a spiritual nature. It is apparent that men differ materially, that some are larger than others, some darker in complexion, some have larger or wider heads, some curlier hair. The racist seizes upon those differences, refusing to recognize the existence of an immaterial substantial form underlying them.

What environmental conditions have produced in divergent regions of the world this philosophy would use to divide even the smallest hamlet. Every town must have its "black belt" and its "white community." Man must not intermingle with his fellow men, as "mongrelization" will result. It might be asked if this predicted "mongrelization" could produce a litter of more beastly habits than the racist progeny which contemporary "pure breeding" has given us. The materialistic philosophy of racism has given us the slave. It remains for the opponents of racism to posit a program which will enable ALL men to live not as slaves but as free rational social beings.

Race distinctions have formed cancers on the body of American law. Just what is a race distinction? "A race distinction in the law is requirement imposed by statute, constitutional provision or judicial decision prescribing for a person of one race a rule of conduct different from that prescribed for a person of another race."

Not every race distinction is founded on injustice. The fact that the popular mind equates the term race distinction with race repression lends an illuminating commentary on the nature of present day race legislation. A note from the history books serves rather well to illustrate the case of race distinction. In the post-Civil War period two sets of laws were passed. Both concerned themselves with race distinction. On the one hand was the Freedman Bureau. On the other were the Black Codes. Neither were perfect examples of justice. Each recognized the special condition of the Negro population at that time. The creation of the Freedman's Bureau was an effort based on race distinction, but an effort to redress a situation of underprivilege toward a goal of equality of opportunity. The Black Codes were also based on race distinction, an effort "to keep the Niggers in their place."

NINETEEN GROUPS BARRED

RESIDENTIAL SEGREGATION is the end, the purpose, the raison d'être of the racial restrictive covenant, the municipal zoning ordinance, and any and all means one may imagine as usable to accomplish this end as stated. So-called pure neighborhoods are the goal. We usually find the Negro heading the list of "untouchables." However, the

list has grown until we find areas denied to people of Mexican, Armenian, Hindu, Ethiopian, Japanese, Korean, Arabian, Filipino, Persian, Syrian, Greek, Latin American, Jewish, American Indian, Hawaiian, and Puerto Rican ancestry. Even members of the Seventh-Day Adventist Church have come under covenants which bar certain communities from admitting "any person who belongs to any race, creed or sect which holds, recognizes or observes any day of the week other than the first day of the week to be the Sabbath or his Sabbath, or any corporation or clan composed of or controlled by any such persons." The extremes to which this principle of residential segregation may be carried are only hinted at in the preceding enumeration. That such practices can do nothing but violence to those ideals of human rights and duties on which we pride ourselves is obvious. The operation of residential segregation has sounded a discordant note in a nation seeking harmony with the slogan "E pluribus unum."

CAUSES SCHOOL SEGREGATION

Residential segregation is basic to the Negro problem in the United States. From it flow many forms of institutional segregation. Segregation in public facilities and commercial establishments is simple of execution when a particular easily distinguished group all dwell in the same area. Segregation in public schools is an excellent example of this situa-

EGGS

(Cont. from page 1)

structure occupied by ordinary people. It could have been my home. As it was,—it WAS the home of men and women whom God had made.

Just then two teen-agers got off the bus. I would not have noticed them except I heard a sneer: "Niggers moved in here; somebody egged 'em good. Ha! Ha! Comin' to 'em for livin' in our white neighborhood."

The speaker was white; the listener was white, too.

I should have taken up the "cause" then and there in a verbal battle. But somehow, my parched tongue refused to form words. My lip quivered. Every Christian principle I'd ever heard flashed across my mind. It was one thing to talk about such things in class; it was another to FEEL THEM.

...for living in our white

tion. School districts are designed on a geographical foundation. That school district boundaries "just happen" to fall on lines which limit white and colored housing is a convenient and simple explanation.

The conditions which we now face were long in development. The following quotation from Gunnar Myrdal's "American Dilemma" is expressive, "...Residential concentration, which even though it were voluntary at the beginning or caused by 'economic necessity,' has been forced upon the group from outside. The Negro individual is not allowed to move out of a Negro neighborhood." The phrase, "not allowed," covers

neighborhood" the Negroes had been punished. God had given them lives to LIVE for HIM. Other members of the Mystical Body denied them a PLACE in which to LIVE while they did God's work. How could they? I turned to look again at the egg-spattered building. Every egg seemed to spell a word,—HATE! HATE! HATE! The word seemed to run down in streaks,—yellow and white streaks. Hate!

The teen-agers who had sneered had passed on. I picked up my groceries and with my brain throbbing,—turned to walk to my home. It took a long time, for my heart was heavy. I HAD SEEN race prejudice,—my first, big dose of it.

What helped me to understand, to pray,—even to cheer up a little,—I'll tell you. A month previous I had visited Martin de Porres Center and

a multitude of sins. They may not be allowed merely by strong social pressure, by ordinances (before 1917), by court enforced restrictive covenants until 1948, or by many forms of violence, and even death.

We have described residential segregation as an end or purpose, a situation desired by a considerable group of people and a set of conditions fundamental to the perpetuation of the current racial attitudes in the United States. It is within the province of the primary question of residential segregation that the specific problem of segregation ordinances, racial restrictive covenants, and the use of violence arises.

met and loved and understood and tried to imitate Mary Wiedeman. Her shining example of HOW A CHRISTIAN SHOULD ACT TOWARD HIS NEIGHBOR OF A DIFFERENT CREED OR COLOR had made me see Christ in her as she worked among His loved ones for Him. Her gentle loving kindness to them all,—without regard to creed or color was one of the things I was blessed to see when I was seventeen; but it will be with me when I'm seventy-seven. I'll always see Miss Wiedeman introducing four-year-old Marietta to us that day: "This is my little daughter." Marietta,—the Negro baby Miss Wiedeman adopted in her infancy.

Here may I preach a sermon about my own age group? I've noticed that boys, Catholic High Schoolers, are very bitter against Negroes. I've found that there is more bitterness among them than among girls. I think it's their pagan notions of "property values" that causes this. Many Catholic boys I know WOULD THROW EGGS.

I'm a Catholic girl in a Catholic Girls' High School and I hope I'm not unfair to South Side Catholic boys. I've "met up with" several in word battles; I cannot say I've won the verbal contests,—but I've persuaded several to call on Miss Wiedeman. I know she can convince them because she lives so CLOSE to Christ herself. She can give this LOVE to others, "cause she's got it" herself.

Funny, how eggs and people and ideas mix, isn't it? Funny, how I connected EGGS with Miss Wiedeman? But these two do form the ingredients of a Christian equation after all. The spirit of HATE is cancelled when the spirit of LOVE enters.

How, then, must a Christian act toward his neighbor of different color or creed? Mary Wiedeman's life says:

LOVE
LOVE
LOVE

That's CHRIST'S answer, too, isn't it?

Winner of Second Prize,
Chicago Catholic Interracialist
Council Essay Contest

WHY MOTHER HURRIED

By F. H. Club Boys

If it hadn't been for mother's intuition there might have been only four children in our one-room apartment instead of five.

I was helping my mother shop for groceries. Instead of walking around looking for bargains as she usually did, she hurried. This pleased me very much.

When we got to our house the girl who was supposed to be taking care of the baby met us. She said the baby fell asleep so she took him upstairs. My mother ran up the stairs. I followed more slowly. Then I heard the baby squeal.

When I walked into the room, there was my mother squeezing a big rat in her hands and screaming. He was squirming and squealing. I knocked the rat out of her hands and stamped on him. The baby had been bitten several times. After we took the baby to a hospital in a taxi my mother fainted dead away. The nurse had to bring her to.

So that's how we almost had four instead of five children in our room.

Wonder Worker Of Padua

by Virginia Sobotka



The historical features of the life of St. Anthony of Padua have become almost obscured under the welter of stories regarding his miracles. Indeed, people who consider themselves intellectual have a tendency to ignore this good saint (except when they lose something) leaving him to the mercy of novena-minded Catholics who dearly love to ask him for a raise in pay, a new job, a boy friend, or a girl friend. Anyway, even though he was the greatest thaumaturgist (miracle worker to you) of his day he did have a personality and life of his own. He also had a very good intellect which the Church rather tardily recognized when She proclaimed him a Doctor of the Church about three years ago. There was great rejoicing in Franciscan circles at this time.

Anthony was born at Lisbon in 1195. When he was fifteen he joined the Canons Regular of St. Augustine. Two years later, with the permission of his superior, he transferred from the Lisbon Convent to another some distance away where it would be impossible for friends and relatives to distract him. Here he remained for eight years, spending most of his time in study and prayer. At this time (1220) he saw the bodies of the first Franciscan martyrs who had suffered death in Morocco being carried into the Church of Santa Croce. This inspired him with the desire to become a martyr himself. For this reason he left the Canons Regular and joined the Friars Minor. Soon after this he

started for Morocco but early in the journey was stricken with a severe illness which lasted all winter and in the spring he was forced to return to Portugal. This illness nipped in the bud his plans to become a missionary and perhaps die a martyr's death.

In spite of his intellect and his learning, Anthony was very humble. In fact, he was so humble that he didn't know he could preach until one day he was forced to under obedience. This happened at the ordination ceremony of a group of Dominicans and Franciscans. The superior in all the excitement of preparations had forgotten to appoint anyone to preach the sermon. When asked to do so at the last minute all the recognized good preachers backed out on the grounds

that they were not prepared. So poor, timid Father Anthony was not asked. He was told. With some trepidation he began to speak and to everyone's surprise, including his own, he soon had everyone spellbound. This was the beginning of his preaching career.

When St. Francis was informed of Anthony's learning he instructed him in a letter to "teach theology to the brethren, provided, however, that as the rule prescribes, the spirit of prayer and devotion may not be extinguished."

It was in his preaching, however, that Anthony did the most apparent good. He was so zealous in his fight against heresy that he earned the title Malleus hereticorum (Hammer of Heretics). A true Franciscan, with great charity, he spoke straightforwardly to all without respect of persons. At one time he so severely rebuked an archbishop that he induced him to sincere amendment.

The apparition of the Infant Jesus to Saint Anthony is, of course, the most celebrated of the many miracles which took place in his life but there are no certain facts regarding it. However, we like to think it is true and probably it is. At any rate, without the Infant Jesus in his arms you wouldn't know St. Anthony from any other Franciscan so we have pictured him here in the usual manner.

St. Anthony died on June 13, 1231 at Vercelli and within a year of his death was inscribed in the calendar of the saints by Pope Gregory IX.